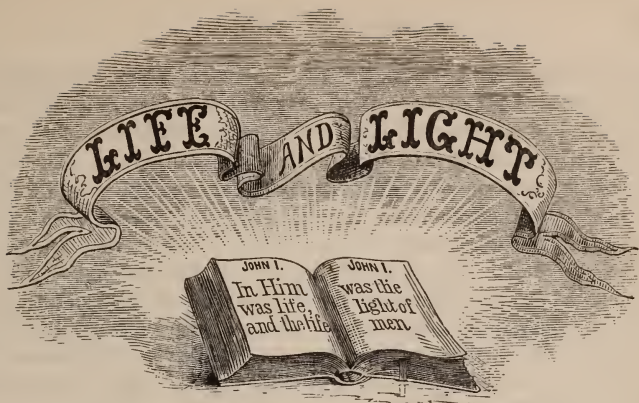






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## FOR WOMAN.

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JAPAN.

NUMBER TWO.

MANNERS AND CUSTOMS.

BY MRS. M. B. NORTON.

VARIETY and brilliancy characterize the landscapes of Japan. The smiling islands at a little distance, the shining green of the sea as it breaks upon the rocky coasts of the mainland, the wooded slopes, the plain and the beach lying calm and bright under the rays of the sun, the snow-capped or smoking mountains in the distance, combine in views "where every prospect pleases." These form admirable settings for the cities and villages, which might be composed of beautiful homes, if "home" were not a thing unknown wherever society is without the influence of Christianity. The houses are of wood, or have mud walls with a hard finish in various tints. They are not high, and are often surrounded by verandas, upon which open paper doors, and windows filled with transparent paper, instead of glass. The floors are crossed at right angles by grooves, in which slide the paper partitions used for dividing the space into apartments. As these partitions, even when tightly closed, do not intercept noise, any thing said is heard in all parts of the house; and reserve or quiet is scarcely possible.

The floors are covered with soft mats made of plaited rice-straw. They are always the same size, — six feet three inches long, three feet two inches wide, and four inches thick. So invariable is this rule, that the size of a mat is a standard of measure. The only additional furniture of a room is a small charcoal stove used to boil water for tea, and to light the little pipes in general use. One passing in the street may often see in the open house a picturesque group at dinner. The straw tablecloth is laid on the mat, on which are spread the pretty little dishes of porcelain and lacquered ware, which look like a child's tea-set. The family are crouching around the meal, which consists of a central dish of rice, surrounded by various condiments, with conveniences near at hand for tea, *saki* (the intoxicating drink of the country), and for smoking.

There is no room for stationary beds in the small apartments. The comfortable, or cotton mattress, which is spread on the mat at night, is aired in the morning, and placed in a chest or closet for the day.

A Japanese house is a very safe and happy place for children ; no furniture to mar or break, no hard surfaces and sharp corners to inflict bumps and bruises. There is a saying, that Japanese children never cry. The mothers, who are mere grown-up children, spend much time in playing with them ; and it is the rule to humor them in every wish. They have a great variety of toys and playthings, and for companions little fat dogs, and pretty white cats striped with yellow and black. Babies are carried about on the backs of mothers and sisters, their shaven heads and black eyes peeping out from the garments between which they are securely held. Many houses have aquariums supplied with gold and silver fish, and bamboo cages, in which beds of flowers make a home for numerous butterflies and grasshoppers.

The dress of children is modelled like that of their elders, — a plain loose garment girded about the waist with a sash. Neither hooks, buttons, nor pins are used for fastenings, but silk cord of a superior quality. Handkerchiefs and napkins are made of thin white paper as soft as silk. Little squares of this, to be used but once, are carried in a fold of the dress. Shoes are mere sandals of plaited straw, or wooden clogs. The shoes of horses are little mats of straw wrapped round their hoofs, and renewed every day.

It was the ancient custom for the ladies of the court to approach the Mikado in garments so fashioned, that they appeared to be moving on their knees. In the palace, elegantly painted screens

and velvet hangings softened the light. The only furniture was an occasional aquarium with shrubs and flowers, a pearl-incrusted cabinet, or an exquisite table, bearing poems printed on leaves of gold. The empress, arrayed in folds of the richest brocade, and clouds of gauze, had her seat upon a divan resting upon the soft carpet. Her ladies-in-waiting and maids-of-honor kneeled at some distance behind her, in groups, each of which had its particular costume and colors, like gay beds of flowers.

Japanese weddings usually need no religious rite to give them validity. They take place when the bride is about sixteen and the groom twenty. The ceremony consists in the parties drinking alternately from the same vase of *saki*, symbolizing the sweet and the bitter of life, which they must henceforth taste together; and is followed by a prolonged wedding-feast in the house of the groom.

White is the mourning color. Funerals are conducted with many superstitious ceremonies. Both cremation and inhumation are practised; the latter chiefly among the higher classes. At Nagasaki, a vast amphitheatre of tombs occupies the mountain-sides east of the city. In August of each year, there is a solemn three-nights' festival in honor of departed spirits. On the first evening, the tomb of each person who has died during the year is illuminated with colored lanterns: on the second, all graves, both old and new, are lighted: on the third, families in long procession bear the lights from the mountain down to the shores of the bay, and there attach them to little sail-boats, which have been prepared to convey the souls of their ancestors over the waters. These little fires go dancing over the waves; and by morning all trace of them has disappeared.

The Shinto religion is the traditional faith of the country. In the higher classes, it develops a cultivated deism; in the lower, blind obedience to the priests and the government. Its worship is simple. No picture or image is seen inside its temples; only mirrors as symbols of self-examination, and strips of white paper, emblematic of purity. The devotee silently approaches, makes his offering of a few small coin, mutters his prayers, and departs.

Buddhism, the most widely professed religion on the globe, has had a peculiar development in Japan. It is believed by most of the common people. Its temples are numerous, and its ceremonies are striking. A kind of philosophical scepticism or atheism is gaining ground among the higher classes; and the whole nation seems vibrating between allegiance to the old faiths and a throwing-off of all religious restraints.

The women are everywhere accessible. They are not, in general, over worked or ill treated, but lead a mere butterfly life, aimless and hopeless. The Buddhist religion gives a woman no hope for the future, unless she is re-born as a man. A Japanese wife may be killed by her husband: she may be divorced for failure to obey her mother-in-law, or for talking too much, as well as for weightier reasons. She walks behind her husband in the daytime, before him with a lantern at night, and has the privilege of holding an umbrella over him when it rains. She joins a circle where her husband is sitting with other men, only by invitation, and then advances toward them but one step at each invitation. Still she often acquires much influence, as the chief study of her life is to learn the art of pleasing. The state of morals is lamentably low. Prostitution is legalized in every city, and a quarter appointed for it. Daughters are not infrequently sold by their parents, if poor, or in temporary pecuniary embarrassment. Sometimes, when a little girl is about seven years old, her mother takes her by the hand, and leads her off to this dreadful quarter of the city. The mother comes back alone, with about twenty dollars in the sleeve of her garment. She has sold her child, body and soul, for a term of seventeen years; and the money is the price of her horrible bargain. If the girl is older, the parent receives a still larger price. Sometimes suicide, sometimes murder, ends the dreadful life thus begun. If a better fate awaits the girl, she grows up without mental discipline, though she generally learns to read and write the vernacular. Many a woman among the higher classes alternates sleep and gossip as her only resources for killing time.

Notwithstanding much that is attractive and interesting, Paul's fearful picture of heathenism in the Epistle to the Romans applies minutely to the Japanese. This is the golden hour of our opportunity to reach them. They are wonderfully quick and eager to learn the secrets of our civilization. Only the gospel of Christ can reach the depths of their necessities. "The religion of the home-Maker, the children-Lover, and the woman-Exalter," says a gentleman long resident there, "is mighty to save the Japanese mother, and to exalt the Japanese home. To bring Christ's gospel to the home, to lead her sisters to the same Saviour, is woman's work. Of all the branches of missionary labor, none is of greater importance, or more hopeful of sure results, than the work of Christian women for women in Japan."

## AFRICA.

## LETTER FROM MISS HANCE.

A FEW days ago, I went on horseback, about four or five miles from Umvoti, to see a sick man. The day before, one of my Bible-readers had told me that a woman who attends meetings quite regularly in the *kraals* had asked if we could go and see her brother, who was very ill, perhaps dying. She had tried to talk with him about God, and he had expressed an earnest desire to hear more. It was a long, hot, tiresome ride; and, in some places, the path was so rough, that I was obliged to get off my horse, and walk : but we reached the *kraal* at last.

The sick man sat on a skin near his mother's hut. At a glance, I saw that his days on earth were nearly over. His emaciated form, his swollen limbs, and panting lungs, told but too plainly that consumption had nearly done its work. When Upahlekaze said, "Miss Hance has come to see you," he wept like a child. After a little while he saluted me ; then his mother brought a mat, and I sat down under a place where the corn is kept. The sick man began by telling me how grateful he was that I had come to see him, and asked if I had not some kind of medicine that could help him. I listened until he had finished telling me of his great bodily suffering; then I said, "I have a medicine, and I have come to bring it to you."

I felt much of God's strength as I spoke of the Great Physician, and the healing balm for every soul who trusted in the Lord Jesus. In agony he asked, "Is there no help for the body? Must I die? I cannot die now. I shall lose my way to heaven. Oh! can you not give me a pass,—something that will guide me on the way? Jesus Christ, you say, is the way. Jesus, Jesus, the way! Oh! I do not know him. How can I know him?" Over and over again, in various ways, and by illustrations, I told the gospel story. He begged me to stay two days, one day, a little longer, that he might learn much of Jesus. Again and again, when we were not talking, he would repeat to himself the name of Jesus.

"Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of a hidden fire,  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near."

I was unable to stay longer, and promising to ask Uzobuya, a very good native man, to come and see him, we came away. My heart was pained and sad that I could not do more for this immortal soul.

In strong contrast with this scene is the following picture of heathenism in all its horror, which Miss Hance gives in the same letter.

"Did I ever tell you of a man and his wife, once members of our church, who went to the Zulu country? The man knew how to build houses; and Ucetywayo, the Zulu king, wished him to come over and build an upright house for him. So he went, and took with him his wife, who was a very good woman. While at the great *kraal*, he began to drink the 'white man's rum;' and soon after he took another wife. The first wife was greatly troubled at this. The new one disliked her very much, and at last became so enraged, that she killed her by cutting her head open with an axe as she lay asleep. Ucetywayo ordered the new wife to be beaten to death.

"After all this had been done, the king called the man to him, and told him to choose another wife, asking if there were not some one in the great *kraal* that he would like. The man said he thought there might be. The girls in the *kraal* hearing of this, and fearing that the king would be displeased if he chose one of them, to convince the king that they were not in fault, watched for the man, to find him alone, rushed upon him, and beat him to death. Ucetywayo professed to be much displeased with the girls, and ordered a number of them to be put to death. It is supposed to have been a plot of the king's from beginning to end. His house was built, and he wanted to be rid of the man. The girls are said to have been those he disliked, and whom he wished out of the way. He keeps the children of the first wife, and will not allow them to come to Natal, although they have always been in our school until about two years ago.

"Altogether it is a most sad and horrible affair. I have hoped it may not be lost upon our people, as they have been very much inclined to go over into the Zulu country, and spend months in teaching. This is not well for a certain class of them who are as yet but a few steps out of heathenism."



The better way of Christianity, under the same circumstances, is illustrated by an incident which occurred in South Africa, mentioned in the English paper, “Times of Blessing,” as follows:—

“Several cases of conversion have occurred among our people. I will mention one at Muir, an outstation entirely heathen, but where there is a godly Bible-reader, named Jeremiah. A woman there had become a Christian two years ago. Her husband, to annoy her, wanted to marry another wife. She told Jeremiah her trouble, and asked him what she should do. He said the best thing to be done was for them to pray together for her husband’s conversion; and this they continued to do for a year. During that time, all his flocks died, except one goat; so that nothing remained to buy another wife.

“At last his proud heart was humbled; and his wife found him, one day, lying prostrate on the floor of his hut, weeping, and in great distress of mind. She asked him what was the matter; but he told her to leave him,—God was speaking to him. This was repeated several times during the night. In the morning, she took him to her friend, saying, ‘I think the door is being opened now that we have been praying for.’ Jeremiah told him of the loving Saviour who has borne the punishment for our sins, and prayed with him. After that, he was much relieved; and he has now come forward as a candidate for baptism.”

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“SWEEPING THROUGH THE GATES.”

WE give below an account of the recent death of a lady missionary under peculiarly trying circumstances, omitting names and places by request. Nothing has come to us for a long time, that so emphasizes the beautiful hymn sung by Mr. Sankey, and heard on thousands of Christian lips in these latter days,—“Sweeping through the Gates.” A friend who was with her during her sickness writes of her last hours as follows:—

“All bodily pain seemed to have left her for three days before her death; and, while the poor tabernacle of clay was so rapidly falling away, her spirit grew stronger and happier. Not a cloud, not a shadow, not a fear, not even a single anxiety, dimmed her joy. I had feared that parting from her husband and her little ones would be a great trial to her, as she was always so loving, and so bound up in them; but I was mistaken. All the way through

the valley, and over the river, and up to the gates of the city, the Lord seemed to be with her, filling her soul with peace calm and deep as the river of God. Grieve we could not. The prayers she uttered, the hymns she sang, the messages she gave us—I wish you could have heard them! The doctor was astounded. The last time he came, it was evening, and he asked how she was. ‘Much better : I shall soon be well,’ she replied. He asked me to explain. I said, ‘She speaks so, because, in a few hours, she will be where there is no more pain, nor sorrow, nor crying. Her spirit is so happy, that she feels not pain of the body.’ At parting he said to me, ‘Oh, where does she get such marvellous peace?’ Yes, indeed ! It was marvellous peace,—the peace of Christ, that passeth all understanding, as I explained to him.

“Let me tell you one of her last charges to her husband in her own words: ‘Never, never forget, my darling, that God has given you a work to do here. Never abandon your post. As soon as it is possible, take our dear little ones home, and leave them in charge of our mothers and their aunt ; then come back to your work. Never leave it. God’s grace shall be your strength. Finish your work quickly, and come home. I shall be waiting to welcome you.’

“I wish you could have seen and heard her as she drew near to the pearly gates. Never, never can I forget it. ‘Dear Jesus,’ said she, ‘take me by the hand, and lead me up to the gates. Thou hast led me all through my journey ; hold me closer now ; lead me quite through.’ Then, after a pause, she added, ‘I have arrived, I have arrived ! I am a poor pilgrim come from a far country. Jesus has brought me here, and I want to enter in and see my King face to face in all his beauty.’ We dare not disturb her then, or recall her thoughts to earth. I felt that not for ten thousand worlds would I have her back. I whispered in her ears of the Lamb’s marriage-feast, at which she was going to sit down. Such a smile of joy lit up her face ! Such a light beamed in her dear eyes as she looked upward ! So she fell asleep, without a struggle or a sigh. So peacefully did her spirit depart, that it seemed like the gentle ebbing of a calm sea on a summer evening ; perhaps you have seen such, — when the sun is going down, when a heavenly glow floods sea and beach, and the only noise to be heard is the soft rippling of the tiny waves as they ebb away. So gently and calmly did our friend pass into the blaze of eternal joy.”

## THE DAKOTA HOME.

THE Dakota Home is one of a group of buildings for educational purposes, belonging to the Dakota mission, at their principal educational centre, Santee Agency, Neb. It was built by the funds of the Woman's Board of Missions, at a cost of about forty-two hundred dollars. It was commenced in 1872, but not completely finished until 1874, although it has been in use now for two years.

It is a large, well-proportioned frame building, two stories high, and forty-two feet by forty-eight feet on the ground. On the first floor is the teachers' suite of rooms, the large dining-hall, (which is also sewing and sitting room for the girls), the home kitchen, and the necessary pantries and closets. Underneath is the commodious cellar and milk-room.

In the second story are the dormitories. There are ten sleeping-rooms and a bath-room. Each room is intended to be occupied by only two girls, though three of them can accommodate four if necessary. Every sleeping-room is automatically and thoroughly ventilated without opening a door or window.

The object of the Home is to train housekeepers for the future Dakota homes: hence our effort is to educate them in the knowledge and practice of all domestic work, and to instil in them the principles of right action, and cultivate self-discipline.

They learn to cook and wash, sew and cut garments, weave, knit, milk, make butter, make beds, sweep floors, and any thing else pertaining to good housekeeping; and they can make *good* bread.

They also have book studies; but they attend to them in connection with the Normal Training School, in a building in the same *campus*.

Two ladies — Miss Marie L. Haines and Miss Anna Skea — have charge in the Home. The number of pupils has been various. The Home opened two years ago last Christmas, with a class of eight. Of these, only one is there to-day. The rest left as soon as they found that play and new dresses were not to be the chief end of their life there. But then others were gathered in, to the number of eleven. Last summer, the number, for two months, was nineteen. It is down again to ten. But, as the real work of the school shows itself, its inmates will become more steady, and the house will be more uniformly filled. The ten now there are a bright set of girls, who are likely to be quite permanent. As they chase over the yard in playtime, dressed in their warm gray cloaks

and red hoods, they make a bright picture, one which, as proof of present success, and promise of future good, is well worth that which it has cost. A. L. RIGGS, *The Word Carrier, Santee Agency.*

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### OUR JAPAN HOME.

WE planned none too quickly. Our readers will remember, that, in speaking of our prospective Home in Japan in the April number, we said we hoped it would be in Kioto, the spiritual centre of the empire. With great pleasure, we are now able to say that a girls' school is already commenced in Kioto, under the charge of Mrs. Doane, a missionary of the American Board, and Mrs. Nee Sima, of whom we spoke in the last number. The school is a fixed fact; and we must hasten to do our part in providing the building.

To facilitate the raising of our centennial fund for this purpose, we propose to divide it into shares of ten, twenty-five, fifty, and a hundred dollars each. To give the children a part in the good work, we will establish a roll of honor, on which we will place the name of every child or mission-circle who shall send ten dollars to our treasury for this purpose. This roll will be placed in the rooms of the Woman's Board as a memorial of what was accomplished by the children in the centennial year; and a copy of it will be sent to the new Home in Japan.

From older people, we ask for larger amounts as grateful offerings to God, that their lot has been cast in a Christian land.

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### FOREIGN MISSIONS AND TEMPERANCE REFORM.

THESE great enterprises are brought together in a fact from Madagascar. For a noble example of conscientious dealing with the liquor-question by a national government, we must look to Madagascar, that six years ago, under the present queen, declared against idolatry, and in favor of Christianity as the religion of the land. Being compelled by treaties to admit French spirits, it levies its duties in kind, and then publicly destroys its tenth portion by emptying the barrels into the ocean. Many advocates of the temperance reform may have refused to take any interest in foreign missions on the ground that so much evil at home ought to engage all our means and energies. Let them now find in one of the distant islands of the sea an unexampled instance of the power of the gospel to make men sacrificial in their endeavor to save fellow-men from temporal and eternal ruin. — *N. Y. Observer.*

# Our Work at Home.

## PERSONAL RESPONSIBILITY.

BY MRS. LEMUEL GULLIVER.

[Abridged for "Life and Light."]

A DEEP sense of personal obligation to the Lord Jesus Christ lies at the foundation of the missionary work: it has been a marked characteristic of every missionary age, — such a sense of inestimable good received from the Saviour as fuses the soul in a glow of grateful love, which seeks expression in service.

This expression is essential to the vitality of the Christian life.

In their three years of discipleship, Christ sought to develop and cultivate this among his followers.

The hungry crowd wait in their weariness in the desert place at the eventide. The Master bids his disciples, "Give ye them to eat." They are responsible to distribute the supply which he provides. Christ's word restored the dead Lazarus to life; but he required of the weeping friends, "Take ye away the stone" from the mouth of the sepulchre.

By word, and by example never to be forgotten, the disciples were taught the obligation of service as not duty simply, but highest privilege, until the message of the finished work of redemption was intrusted to their fidelity: "Lovest thou me?" "Feed my lambs." "Feed my sheep." And they gladly accepted and executed the divine commission. Peter and James and John might still let down their nets for a draught when their necessities demanded it; but they were no longer fishermen, but "fishers of men." And many a Jewish synagogue and heathen city bore witness to their sense of personal responsibility to their Master for the fulfilment of his trust. And we read, as we shall read always, where there exists like faithfulness and devotion, "The Lord added to the church daily such as should be saved." There were few silent partners in the gospel service in those days. They had seen the Lord; and henceforth their absorbing desire was to bring to all men the blessedness of those "who, not having seen, yet believe."

Daniel Webster was once asked, "What do you regard as the most important subject which ever occupied your mind?" The great statesman, after a moment's pause, replied, "The subject of my individual responsibility to God."

In the crowd of *our* and *us*, it is easy to lose the sense of this responsibility; and, in our heartfelt glow of satisfaction in the good work *our* branch or *our* auxiliary has accomplished, let us not sit down in quiet thankfulness, forgetting that our own personal prayerfulness and personal activity are essential to securing a like or higher result in the year to come.

Dr. Goodell, in speaking years ago of his cherished friend in the missionary work, Rev. Daniel Temple, said, "He was one of the happy few who do not wait for the millennium to come to others; but he commenced his own millennium years ago. That is, he evidently endeavored to be as upright, as sincere, candid, gentle, kind, benevolent, economical, true, and good, as he expected everybody would be in the millennium." Suppose each one of us were penetrated with this sense of responsibility to God for a Christ-like life, what a mighty impulse would the world receive toward the millennium! Never forgetting nor neglecting the demands of home missions and charities upon us, let us yet consider our responsibility for the success of the foreign work.

The importance of securing an auxiliary to our Board in every Congregational Church in our land has been so often dwelt upon, that, though this end is far from being attained, we must give no space to it here. Suppose such a society to be already formed in *my* church: what is my duty toward it? Plainly, I am responsible to be present, as far as possible, at all of its meetings. This may seem a slight thing; but, if each of our societies could secure the constant attendance of its entire membership, all other blessings which we desire would follow very speedily upon this; hearts would be kindled into greater earnestness in prayer; faith would grasp with firmer hold the promises of God; a lively interest in the missionary work, and a sense of the *reality of our own part* in it, would infuse new energy and vitality into all our efforts for its advancement. Then, instead of saying to ourselves, "Mrs. A. and Mrs. B. or Miss C. will have some missionary information," let each one of us feel responsible to gather up something in our reading from week to week to be communicated there. Let us bear our part in any general plan adopted for increase of interest in the meeting, and let us join with voice, as well as heart, in the prayers for the

coming of Christ's kingdom. Our shrinking sisters little understand what talents they have wrapped up in their napkin of silence.

Again: God has given some of us children. He holds us responsible to train them up for him. Let us lead them early to understand that we have no higher joy than to see them following the Lord wholly wherever he calls.

Many an earnest young heart has been forced to offer the prayer of the little Vermont boy Miss Proctor has told us of: "O Lord! if you want me to be a missionary, make my parents willing." There are noble men and women wearing out prematurely in several of our mission-stations to-day, because Christian fathers and Christian mothers withhold their children from going to their aid, or fail to train them to desire such glorious service.

At our Annual Meeting two years ago, as we came out of a special gathering in the room of the Prudential Committee in the Congregational House, where our President had stated our great need of teachers, one noble woman, whom I knew as most untiring in the discharge of the duties of a mother and pastor's wife in one of our small rural parishes, came to my side. With a glowing face she said, "I think a word from you would bring Mary into this work." I knew well the cherished daughter of whom she spoke, the oldest child, upon whom this mother, in delicate health, with many cares, might well lean with thankfulness. I knew the exceeding tenderness of their love for each other; and I realized the greatness of the sacrifice the mother was ready to make for Christ's sake. "But," I asked, "is Mary strong enough for this?" — "She is in better health than formerly," was the reply, "and would, I think, be equal to the duties required of her."

Did this mother love her daughter less than many who refuse this demand of the Master for their children? Must we not rather say she loved Christ more? A few months passed, and the mother entered into her rest. Though the daughter was hindered from entering upon the work she loved, will not that devoted woman be numbered among those who have not withheld their dearest treasures from the Lord?

It was a touching tribute to that mother's faithfulness, that her husband and children should decide as they did after her death, — that henceforth, in addition to the sum always set apart for foreign missions out of the small salary, the wedding-fees received by the father should be given also, in memory of the dear one who had gone home.

Among recent contributions to the Woman's Board was a mite-box with an instructive record. A lady, a tireless worker in the Lord's wide harvest, gave it to a mother in Israel of small means, but of large desires and earnest faith. As one friend after another called upon this woman, she asked each for a little money for her mite-box ; and in writing her sister in Brooklyn, N.Y., she asked that the reply might bring a ten-cent scrip for her little treasure-house. The sister took the matter up with a will. She repeated the request in her letters, and among her household and friends, until, with her aid, the little box overflowed, and emptied its fourteen dollars into the treasury. Many will recall similar incidents of great good resulting from simple faithfulness in using the means placed within our power. Our desire is, that each one may attain this same standard.

Oh that all in our churches might feel their indebtedness to Christ, and their responsibility for his cause! "He died for all, that they which live might not henceforth live unto themselves." "Unto themselves," living unto themselves, sad, sad judgment to be pronounced upon any who are called disciples! It is a year of financial disaster, of unwonted economy in many households. Our confidence in investments is shaken ; incomes which we thought secure for life vanish utterly ; and we are in great trouble. But is not the Master teaching us, in his own way, of the treasure in the heavens which faileth not? Is he not making us glad, in the midst of this loss and wreck, for every dollar invested in the salvation of souls? And shall not every Christian say, "The treasury of the Lord must be filled, however I may retrench in my personal expenses"? Let us gather about our missionaries, standing with aching hearts before open doors they hoped this year to enter. The sad message of the churches is, "You must advance no farther, however promising the field, or urgent the call for help. We cannot sustain you." They read it with deep sorrow. They can scarce believe it true. Shall not each one of us, accounting ourselves responsible to God in this matter, by our prayers and efforts, and sacrifices for Christ, stimulate others to respond with us to his call, and roll back this tide of disaster? Then, as surely as there is force in numbers, sympathetic contagion in a spirit of generous sacrifice, power in the prayer of faith, the standard of the Lord will advance where it is now retreating. Barnabas, as of old, will be again sent on his way rejoicing in bearing the message of consolation among the churches of Asia



Minor. Many a Paul, a Phebe, a Persis, will be encouraged with redoubled zeal to continue their ministering in the name of Christ; and men and angels will rejoice in the near approach of that blessed day “when all the earth shall be the Lord’s.”

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“HEATHEN AT HOME.”

A FEW days ago, I happened in at a woman’s missionary meeting just as a discussion began on the topic, “How shall we induce people to come to our missionary meetings?” Various suggestions were made, practical and otherwise; but in the midst of them I overheard a conversation behind me, that seemed to bring out the fact that persistent personal effort was the best instrument to solve the knotty problem. It went on in this wise:—

“Were you at the meetings yesterday?” said one.

“Yes: I was here all day.”

“Were you?” in a tone of great surprise.

“Yes,” replied the other. “I didn’t use to like to go to missionary meetings; but I’ll tell you how I happened to go in the first place. You know my niece is very much interested in these things; and one day she came to my house, and said, ‘Auntie, I have called for you to go to missionary meeting.’—‘Oh! I can’t go,’ said I. ‘I have as much as I can do to take care of the heathen at home: I can’t trouble myself about those on the other side of the world.’—‘That’s because you don’t know about them,’ said she. ‘Come to the meeting this once: I know you will like it.’ I was particularly busy that afternoon; but she was so much in earnest, that I couldn’t resist her: so I left every thing, and went with her. When we got to the meeting, what do you think she did? She took me straight up to the president, and said, ‘Mrs. B., I have brought a heathen with me this afternoon: I hope she will be converted.’ We all laughed; but, before the meeting was over, I began to think I had been a heathen. It was one of the best I ever attended; and I was glad I was there. The next meeting, my niece came for me again. I didn’t need so much urging to go that time; and now I wouldn’t stay away for any thing.”

Just at this point, my attention was turned to the discussion again to hear one of the speakers say, “We can all be missionaries at home just as truly as though we were in a foreign land;” and I thought, “That is true: I have just heard a practical illustration

of it." As our missionaries go into heathen homes to persuade the degraded women there to a Christian life, so must we go to the careless and indifferent here, using all our womanly tact and ingenuity, working with faith and zeal and patience, to win them to the cause. We must not expect to bring them all in at once. If we fail in one place, we must go to another. If a pentecostal season be granted us, we will rejoice; but usually they must be brought in one by one, just as our patient Saviour draws the wandering, one by one, into his fold.

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### SPRING WORK.

WE are pledged for increase, — increase in the number and efficiency of our auxiliaries and mission-circles; increase in faith and fervor, in prayer and gifts. Much of our winter work has been at home, in our own churches, neighborhoods, and families; and God has largely blessed us here.

What now? How shall we enlarge the work of auxiliaries? At the spring meetings of auxiliaries, let these practical questions be asked, "How is it in the church next us? Are their Christian women acquainted with and interested in our work?" Perhaps nobody has spoken to them about it; nobody, at least, directly: Why not, then, appoint two of your number to pay them a visit? Send word that you are coming: they will select a day to receive you; and be sure you go. Confer together, pray together, tell them all you know and feel about this branch of church work; quicken each other in Christian service; and I am sure out of it will spring, not only a new auxiliary where there was none before, but a new sense of Christian fellowship where there was none before.

Christian people need sometimes to come together to talk over the best modes and means of carrying on Christian enterprises. People come together for pleasure and politics. Wherever there is an end to gain, a plan to carry out for one's own advantage, people find time and words for it.

In calling attention to our work, and organizing it in our neighborhoods, we cannot always have, or expect to have, somebody from a distance to help us. Therefore let us help one another; let us develop ourselves. It is wonderful what courage it gives one even to *determine* to try.

Have you a mission-circle? If not, gather up the children, that

they, too, may lay out their spring work. The garden and the farm afford them something to do. Our blackberry fields and raspberry pastures reward the diligent hand. Missionary circles can give a day to missionary picking, and have a delightful day of it. A harvest festival, where the fruit of the children's diligence is brought together and sold, will be something pleasant to look forward to, as well as to take part in. As Christian children, our children have an interest and responsibility in doing more towards furthering Christian education in Pagan lands. H. C. K.

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### GREENFIELD BRANCH.

THE Greenfield Branch, of which brief mention was made in the last number, comprises principally the churches in Franklin County, Massachusetts, and was organized at a ladies' meeting in Greenfield, called to consider the matter, on the 8th of February last. The morning session—which was occupied chiefly with a discussion on the advantages of organization, including a paper on the subject by Mrs. M. B. Norton, secretary of the Bureau of Exchange, and the views of the Woman's Board of Missions briefly presented by Miss A. B. Child—closed with a vote in favor of immediate organization, and the appointment of committees for the forming of a constitution, and the nomination of officers.

At the afternoon session, a constitution was adopted, and officers chosen as follows: Mrs. A. G. Somers of Greenfield, President; Mrs. William B. Washburn of Greenfield, and Mrs. S. F. Field of Shelburne Falls, Vice-Presidents; Mrs. E. L. Stone of Greenfield, Secretary; Miss Lucy E. Sparhawk of Greenfield, Treasurer. A paper on Japan, by Mrs. Norton, and a touching missionary letter read by Miss Child, interested all present; and the ladies scattered to their homes, seemingly enthusiastic, and determined that the new branch should be successful. There are already fourteen auxiliaries and two mission-circles in the county; and it is confidently expected that the requisite number of societies to entitle the branch to formal recognition may soon be obtained.

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### APPOINTMENT.

At a meeting of the Board of Directors of the Woman's Board of Missions, held March 6, Mrs. J. A. Minor of Battalagundu, Madura Mission, India, was appointed a missionary.

## QUARTERLY MEETING.

THE Quarterly Meeting of the Woman's Board of Missions will be held on Wednesday, May 31, at 10 o'clock, A.M., in Mt. Vernon Church, Boston. Our friends will notice the change in the day. It occurs on Wednesday of Anniversary Week, instead of Thursday as heretofore.

"HE shall have dominion also from sea to sea, and from the river unto the ends of the earth."

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM FEB. 18 TO MARCH 18, 1876.

MRS. BENJAMIN E. BATES, TREASURER.

## MAINE.

*Maine Branch.* — Mrs. Woodbury S. Dana, Treas., Portland, State-st. Ch. "Little Gleaners," \$5; Augusta, Aux., towards Mardin sch., \$54; Ellsworth, "Cup-Bearers," \$15; "Prayer Circle," \$10, to const. L.M. Mrs. L. T. Phelps; Waterville, Aux., \$25; Bath Central Ch. S. S., \$25; Machias, Aux., \$13; Yarmouth 1st Ch., Aux., \$52.05, \$199 05

Total, \$199 05

## NEW HAMPSHIRE.

*New Hampshire Branch.* — Miss Abby E. McIntire, Treas., Bath, Aux., \$6.05; Campton, Aux., add'l, \$1; Centre Harbor, Aux., add'l, \$1.25; Concord, Aux., for B. R., \$38.75; Exeter, Aux., \$26.68; Miss C. L. K., for Mrs. Capron's native teacher, \$30; Fitzwilliam, Aux., \$1.50; Northampton Cong. Ch., to const. L.M. Mrs. T. D. Haynes, \$25; Plainfield Cong. Ch., to const. L.M. Mrs. George Freeman, \$25; Miss M. M. Stevens, to const. L.M. Mrs. Joseph Johnson, \$25, \$180 23

*Sullivan.* — Mrs. Dea. A. C. Ellis, 10 00

*Westmoreland.* — A friend, 40

Total, \$190 63

## C. Home Building-Fund.

*New Hampshire Branch.* — Concord, Aux., \$16 25

## VERMONT.

*Vermont Branch.* — Mrs. Geo. H. Fox, Treas., New Haven, Aux., \$43.72; St. Johnsbury South Ch., \$27.61; Manchester, Aux., \$34.70; Vershire, Mrs. S. B. Colton and family, \$5; Peacham, Juvenile Miss'y Soc'y, \$50; Westford, Aux., \$10; Georgia, Aux., \$7.35; Hartford, Aux., \$43.50; Wallingford, Aux., of wh. \$50 to const. L.M.'s Mrs. Arnold Hill, Mrs. William Ballou, \$62; Middlebury, "Green Mt. Bills," \$20; Rutland, Mission-Circles, \$55.34, \$359 31

*Cambridge.* — Mrs. Mary C. Turne, 5 00

*Randolph.* — Aux., 4 00

*Underhill.* — Female Cent. Soc'y, 11 00

*Windham.* — Mary E. Stearns, 2 00

Total, \$381 31

## MASSACHUSETTS.

*Auburndale.* — A friend, \$1 00

*Beverly.* — Dane-st. Ch. "Ivy-Leaves," of wh. \$30 for pupil Miss Agnew's sch., \$40 pupil Marsovan, 70 00

*Boston.* — Mr. and Mrs. Jacob Fullerton to const. L.M. their grand-daughter, Miss Lillian S. Knight, \$25; Old Ladies' Home, 65 cts.; Mrs. J. C. Howe, \$200; Shawmut Ch., Mrs. A. D. Webber, to const. L.M. Mrs. M. H. Baldwin, \$25; Salem-st. Ch., \$4.25; Park-st. Ch., Mrs. J. K. Wiggan, \$10; Berkeley-st. Ch., Ladies' Monthly Col., \$10.10, 275 00

<i>South Boston.</i> — Little Josie's Bequest,	\$ 92
<i>Boston Highlands.</i> — Walnut-ave. Ch., Aux., add'l,	4 00
<i>Brookton.</i> — Aux.,	40 00
<i>Brookline.</i> — Aux. (of wh. \$25 by Mrs. J. W. Tyler to const. L.M. Mrs. R. Thomas, \$25 by Mrs. L. S. Ward to const. L.M. Miss Isabella S. Bliss, \$25 by Mrs. M. Withington to const. L.M. Mrs. H. H. Withington), 307.35; "Violets," \$6.27; "Golden Links," \$5.90; "Buds of Promise," \$5; "Orioles," \$5; "Moss Roses," \$5; "Cheerful Givers," \$5; "Lilies of the Valley," 5; "Excelsiors," \$5, for pupil in Harpoot Fem. Sem.,	349 52
<i>Cambridgeport.</i> — "Wiyuh Workers," pupil Uduville,	30 00
<i>Campbello.</i> — "Faith Workers," station sch., Van, Turkey,	23 00
<i>Chelsea.</i> — Mrs. S. N. Tenney,	2 00
<i>Dorchester.</i> — 2d Ch., Aux. (of wh. \$100 by Mrs. Frank Wood to const. L.M.'s Mrs. Harriet Smith, Mrs. S. D. Dunlap, Miss Elizabeth J. Dunlap, Miss E. L. Tolman; \$50 by Mrs. T. V. Shaw to const. L.M.'s Mrs. B. A. Smith, Mrs. E. P. Nettleton; \$50 by Miss E. C. Shaw to const. L.M.'s Mrs. Eleanor W. Jenks, Miss E. B. Mann; \$25 by Mrs. Elbridge Torrey to const. L.M. Miss Edith Preston Foster; \$50 by Mrs. Nathan Carruth to const. L.M.'s Miss Ellen C. Parsons, Constantino-ple, Turkey, Mrs. Hannah T. Bird, Canton, Ms.; \$25 by Miss Ellen Carruth to const. L.M. Miss Sturtevant; \$25 by Miss Emma Carruth to const. L.M. Miss Eliza D. Everett, Beirut, Syria), for sal'y Mrs. Geo. D. Marsh, \$405; sabbath school, \$54,	459 00
<i>Easton.</i> — Aux.,	18 00
<i>Falmouth.</i> — A friend, to const. L.M. Mrs. L. H. Lawrence,	25 00
<i>Hanover.</i> — Aux.,	5 00
<i>Haverhill.</i> — "Pentucket Mis-sion-Band," pupil in Marso-van,	40 00
<i>Lexington.</i> — Aux., of wh. \$25 by Mrs. George C. Goodwin to const. herself L.M.,	58 00
<i>Malden.</i> — Aux., B. E. in India,	40 00
<i>Medfield.</i> — Mrs. F. D. Ellis to const. L.M. Miss Hattie R. Campbell, \$25; M. F. E., \$5.	30 00
<i>Northampton.</i> — Mrs. J. P. Wil-liston, \$100; Edwards Ch., 3 cls. in the S. S., \$20,	120 00
<i>Northborough.</i> — Mrs. Sumner Small,	2 00
<i>North Weymouth.</i> — Pilgrim Ch., Aux.,	10 00

<i>Reading.</i> — Miss Lydia Cook, \$3.50; Aux., add'l, \$19,	\$22 50
<i>Rockland.</i> — Aux., add'l, for sch. Mana Madura,	15 00
<i>Salem.</i> — Tabernacle Ch., "Will-ing Helpers,"	30 00
<i>South Wellfleet.</i> — Aux.,	10 00
<i>Springfield Branch.</i> — Miss H. T. Buckingham, Treas., South Ch., \$122; Olivet Ch., \$27; First Ch. "Cheerful Workers," \$20; Munson, Aux., \$35,	204 00
<i>West Medway.</i> — Aux., 50 cents; "Olive Plants," \$4.50,	5 00
<i>Winchester.</i> — "Seek-and-Save Soc'y,"	182 00
<i>Worcester Co. Branch.</i> — Mrs. George W. Russell, Treas., Spencer, Aux. (of wh. \$5 was given by the wife of a former pastor, in gold), \$50 for the No. Mexico Mission; Clinton, Aux., towards sal'y Miss Cull, \$22.86; Berlin, Mrs. William Hough-ton, and Mrs. Luther Peters, \$10,	82 86
<i>Yarmouthport.</i> — Aux.,	21 25
Total,	\$2,175 55

*C. Home Building-Fund.*

<i>Dorchester.</i> — Second Ch., Aux., to complete dormitory,	\$132 35
<i>Salem.</i> — Tabernacle Ch., Aux., for dormitory,	50 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> — Miss Anna T. White, Treas., Paw-tucket, Aux. (of wh. \$25 by Mrs. L. B. Goff to const. L.M. Miss Sarah Blodgett; \$25 by Mrs. Edwin Clapp to const. herself L.M.; \$25 by Youth's Mission-Circle to const. L. M. Miss Nellie Tyler; \$25 by Miss Sarah Blodgett to const. L.M. Miss Sarah M. Davis; \$25 by Mrs. H. M. Blodgett to const. L.M. Mrs. John B. Read; \$25 by Chrissy, Walter, and Annie, to const. L.M. their mother, Mrs. Edwin R. Clark; \$25 by Mrs. Darius Goff to const. her-self L.M.; \$25 by Mrs. John B. Read, in memory of her mother), \$378.30; "Cheerful Helpers," \$17; "Penny Glean-ers," \$12; "Golden Links," \$6,	\$413 30
Total,	\$413 30

CONNECTICUT.

<i>Ellington.</i> — Maria Pitkin, to const. herself L.M.,	\$25 00
<i>Goshen.</i> — Cong. S. S., pupil at Inanda,	30 00
<i>Guilford.</i> — Mrs. Lucy E. Tuttle,	50 00

*Hartford Branch.*—Berlin, Mrs. Clarissa H. Wilcox, \$50 00

*New Haven Branch.*—Miss Julia Twining, Treas., Colchester (of wh. \$25 fr. Mrs. J. B. Wheeler to const. L.M. Mrs. E. T. Salter), \$95; Higganum, \$11.50; Kent, towards p'y't for pupil at Foochow, \$30; Litchfield (of wh. \$10 fr. "The Daisy Chain Juvenile Miss. Asso."), \$31 39; Middletown, North Ch. (of wh. \$12.50 fr. Mrs. Dyer's B. C. towards support of B. R. Gangabai; \$10 fr. Miss Marianna Clark towards L.M.'ship, to be applied, with the remaining \$6.50, towards the support of a school near Aintab), \$20; New Britain South Ch., fr. Mrs. F. H. North and Miss J. E. Case, to const. themselves L.M.'s, \$50; New Britain, "Cheerful Givers" of South Ch., for pupils at Marsovan and Inanda, \$70; New Haven Centre Church (of wh. \$25 from Mrs. W. T. Eustis to const. L.M. Miss Susan E. Whittelsey), \$29.50; Dwight-place Ch., \$19; Third Ch., \$2; Yale College Ch., \$20; New Milford (of wh. \$25 fr. three friends, to const. L.M. Miss Sarah Knapp, and \$25 fr. the "Golden Links" towards support of a pupil at Madura), \$233.87; North Woodbury, to complete p'y't for pupil at Ceylon, \$5; Plymouth, \$11.50; Salisbury, \$12.69; South Britain "Mite Gleaners," \$41; Waterbury 2d Ch., towards Mrs. Robert Hume's salary, \$21; Waterbury "Young Ladies' Mission-Circle," to const. Mrs. Carrie Beckwith L.M., \$25; Watertown Juvenile Miss. Asso., towards support of a pupil at Ceylon, \$15; Woodbury, Mrs. John Churchill, \$5; West Haven, \$20.30; from the Misses Stone of Yonkers, N.Y., and the Misses Carrington of Astoria, L.I., to const. Miss Margaret Townsend of New Haven L.M., \$25, 802 75

*New London Co. Branch.*—Mrs. J. C. Learned, Treas., Norwich, "Nimble Fingers," \$105; "Zenana Band," \$10; Bozrah, Aux., \$10; Groton, Aux., \$18, 143 00

*Southport.*—Bessie's Missionary Box, 3 00

Total, \$1,103 75

#### NEW YORK.

*New York State Branch.*—Miss Myra Fritcher, Treas., Walton,

Aux., \$37.70; Franklin, Aux., to const. L.M.'s Mrs. Egbert Chamberlain, Mrs. Stanley Douglass, \$50; West Groton, Aux., \$5.90; Crown Point, "Willing Hearts" (of wh. \$75 to const. L.M.'s Mrs. Laura Howe, Miss Sarah Trimble, Miss Mary A. Hammond), \$77.28; Lockport, Aux., of wh. \$25 to const. L.M. Mrs. Calvin Haines, \$32.85; Morrisville, Aux., \$12; Gloversville, Aux., pupil at Udupitty Fem. Sem., 37; Fairport, Aux., \$10,—\$262.73. For printing and postage, \$4.78, leaving a balance of \$257 95

*Buffalo.*—R. W. B., 50 00

*Rochester.*—Mrs. C. Dewey, 10 00

Total, \$317 95

#### ILLINOIS.

*Oneida.*—Mrs. E. B. Chamberlain, \$1 40

Total, \$1 40

#### WISCONSIN.

*Royalton.*—Laura Eastman, \$1 50

Total, \$1 50

#### MINNESOTA.

*Grove Lake.*—Mother and children, \$5 00

Total, \$5 00

#### IOWA.

*Eldora.*—Woman's Cent Soc'y, \$7 55

Total, \$7 55

#### CALIFORNIA.

*Oakland.*—Mrs. C. Richards, \$25 00

Total, \$25 00

#### CANADA.

*Canadian Branch.*—Miss Wilkes, Treas., towards Miss Howland's salary, \$284 00

Total, \$284 00

General Funds, \$5,105 99

C. Home Building-Fund, 198 60

"Life and Light," 711 79

Weekly Pledge, 7 59

Leaflets, 4 90

Interest on Baldwin Fund, 180 00

Total, \$6,208 87

MISS EMMA CARRUTH, *Asst. Treas.*

# Department of the Interior.

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## EASTERN TURKEY.

### EXTRACTS FROM MISS PATRICK'S LETTERS.

#### TURKISH SCENES AND CUSTOMS.

#### ERZROOM.

It seems pleasant to have spring come in this barren old city. The roofs are beginning to look green, as well as the mountains and plain ; but it will be only a few weeks before this transient verdure will wither and dry, and every thing will appear dead and brown as before. There is something grand about the lofty mountains which surround Erzroom plain, with their snow-capped summits and rocky sides ; but we often long for our dear native land, with its beautiful scenery, its green trees, and pleasant walks and drives.

Erzroom is enclosed on every side by fortifications ; and the government is constantly increasing them. It is impossible to leave the city on the lower side without passing through a massive gateway, guarded by soldiers ; and, on the upper side of the city, the roads are being blockaded, and a large gate is being built. It gives one something of a prison-like feeling to have the city so entirely enclosed, and so closely guarded.

The Turkish cavalry parade on the plain just outside of the city every day ; and, as their horses are beautiful, it is a very pleasant sight. We pass them nearly every day in our morning drives. We pass, also, flocks of sheep and goats eagerly nibbling the sweet spring grass, each flock accompanied by a shepherd, and oftentimes by a shepherd-dog. As none of the fields on Erzroom plain are enclosed, the cattle, sheep, and donkeys which feed on the plain and on the mountains, have to be watched carefully.

This morning, as we returned, we passed a Persian funeral. Quite a crowd of Persians, in their peculiar costumes, were standing around the newly made-grave, which was being filled with earth. Women are not allowed to accompany the procession to the grave in this country. The Mohammedans have a custom of leaving a hole in the grave, through which, I suppose, they think the spirit rises to heaven. The Turkish Moollah, after a short

time, applies his ear to this hole; and, if he hears a declaration of the deceased's faith in Mahomet, he pronounces his salvation certain; but, if he hears nothing, he concludes that the dead man's soul is lost in hell. I presume that a little *backsheesh* from the friends of the deceased often quickens the Moolläh's hearing, and makes it easy for him to decide that the man's soul is in heaven.

The Turkish and Persian graveyards which we see here are sadly neglected. Many of them are not enclosed; and, although they use upright gravestones (which privilege is not allowed the Armenians, they being a subject nation), they often mark their graves by a rough, triangular piece of stone, which soon crumbles away. The Armenian burial-places are quite a pleasant contrast to the Turkish and Persian ones: they are neat, and tolerably well cared for; and most of the stones have the name and date carved on them, although they are placed upon the ground in a horizontal position.

When the Armenians become Christians, they are denied the privilege of burying their dead in the Armenian burying-ground, and in many places they suffer much inconvenience in consequence.

#### SCHOOL EXAMINATIONS.

OCTOBER, 1875.

Our schools closed about two weeks since; and now it is vacation. The theological seminary and girls' school were examined together, with classes alternating, interspersed with compositions and music. The room was filled with visitors, who seemed pleased with the progress the scholars had made. They seemed quite astonished when, a piece of music being announced, one of the girls went to the organ, and accompanied the singing, keeping good time, and playing interludes between the verses.

Armenians have very little natural talent for music, still they enjoy singing very much, and always prefer minor pieces. Their own music is always in a minor key, which seems more in accordance with Oriental nature than glad, joyful music. Both classes have had lessons in singing during the summer, and most of them read music very readily, although they all sing soprano. One young man did try to sing bass; but the result could hardly be called a success. I taught two of the girls to sing "Sweet Home" as a duet, one of them singing alto; and we had a *solo*, one of the national songs of the Armenians, which was sung by a little girl from Ordo. She was somewhat frightened to



sing alone before so many people, but sang it very prettily. A class of seven graduated this year, the first graduates we have had, — two young men with their wives, the widow of a student who died before finishing his course, and two young girls. The young man who delivered the valedictory was so overcome by his feelings, that he could with difficulty proceed. It is pleasant to have those for whom we have labored and prayed show feelings of appreciation and gratitude. When, after the valedictory, the graduating class came forward to receive their diplomas, there was not a dry eye among them.

#### TURKISH WEDDING.

In the evening following the examinations, there was a re-union and a wedding. The bride, one of our scholars, was dressed in a plaid silk, and wore a wedding veil, red illusion lace, I think it was, with gilt spangles. After the ceremony, the bride and bridegroom immediately separated, and neither looked at nor spoke to the other. I asked the young man why he did not go and speak to his bride: he said that he wanted to, but *they* (meaning her friends) would not let him.

When they leave school in the fall for their winter's work in the various cities and villages where they are sent, it is always hard to part with them. But it was doubly so this year, for many of them will not return; and, amid the changes which the passing years bring, we may never see them again on earth. But we *hope* that most of our scholars, especially those who have left us not to return, are prepared to die, and that we shall meet them in heaven.

Many times we are discouraged in thinking of our work here. It often seems as if we accomplished almost nothing: still, when we compare those who leave our schools with their village friends and relatives, the example is surely encouraging; and, even if the result of our labors is only to raise a *few* from the ignorance which surrounds them, our work is not in vain.

It is Rāmāzān now, the great Turkish fast, during which they turn night into day. It continues for about a month. Travellers and sick people are excused from keeping it. During Rāmāzān the minarets are lighted, and guns are fired at sunset; and the calls to prayer seem more energetic than usual.

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“IT seems to me there is much in *abiding in our work*, even if we can do but little.” — *Fidelia Fiske*.

## EXTRACT FROM REPORT OF ERZROOM SCHOOL.

“ONE of the girls who graduated last year we employ as teacher, and superintendent of the domestic department. Five from our school have been examined, and expect to unite with the church next sabbath. One is a city girl; two are wives of men in the training-class; and the other two are our teacher and her class-mate of last year. Of the five who left last year, there is now only one who is not connected with the church; and we have hope for her.

“The scholars are, this year, nearly all making excellent progress. The dragoman of the English consul is sending his daughters this summer. The roofs of the school-buildings have been enclosed with a high board fence, making a good place for the girls to play.

“Our scholars who were employed during the winter, with one or two exceptions, did well; and our pretty, bashful girl, Ackroot, seems very much improved by the winter’s experience.”

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 EUROPEAN TURKEY.

## LETTER FROM MRS. MUMFORD.

SAMOKOV, July 30, 1875.

I HAVE recently attended a wedding, in company with the same pastor with whom I was last winter when we were beaten. He is the most influential man in Bulgaria, and powerful against evil-doers. They all feel this, and watch him when he goes out to work. At this time he went to marry a couple; and I accompanied him, that I might see the sisters in that village who have sometimes come to us, but whom I had never visited.

The village is about six hours from Samokov, and there are but four Protestant men living there. One of them lost his wife last year; and, as there was no one there for him to marry, he found a young lady in Samokov, who, although not a decided Protestant, seemed inclined to become one, and her mother and brother were willing to give her to a Protestant. The engagement was made one Saturday; and a week from that time he came to take his betrothed to his house to be married. Some friends accompanied them; and, as the party travelled in an ox-cart, all day was spent in their journey to the village. A strong wind and rain overtook

them before they reached their destination; so that when the pastor and I welcomed them, they were quite wet and cold, and not so joyful as when they started from Samokov. Only the mother accompanied the betrothed. Her father is not living; and the brother had gone to another city on business, and had not yet returned.

In the Greek church, people are married generally on Sunday; but we Protestants wish to do away with the custom, as their ceremonies involve great desecration of the day.

We went in the morning to their upper room for worship. The pastor preached an excellent sermon from the words, "Ye are not your own; for ye are bought with a price." There were but few present beside the four Protestant families; but they listened with great interest. In the afternoon we had a prayer-meeting; but the services were somewhat disturbed by the entrance of some drunken men, and, before we closed, two soldiers heavily armed came in. They listened till the exercises were closed, and then made known their errand, which was to prevent the marriage, and to take the betrothed back to Samokov, from whence, it was asserted, she had been stolen.

Of course this caused a commotion in our ranks; for she was not yet married, and the soldiers were obliged to fulfil their orders. The mother protested that their assertions were false, and that she brought her daughter freely and willingly to marry her to this man. The girl declared her determination not to return to Samokov; but all was of no avail. The soldiers said, "We will find a way to take you there." "Well," said a brother of the bridegroom, "she cannot go to-day, for it is now evening. You can stay here till morning. We will feed you and your horses; and in the morning we will see." The bridegroom, not knowing that this arrangement had been made by his brother, told them they could not have food, nor provender for their horses. This angered them; and they replied, "Very well, we will find food; but we take the girl with us: she will not stay here to-night. She must come with us." By this time the house was full, and the yard also, of the neighbors, who all hate Protestants. They had clubs in their hands, and were shouting, and calling out at the top of their voices, "See what these cursed Protestants are doing! They have stolen a girl from our side to make her marry this man," &c.; in this way making public opinion, and encouraging each other in their opposition.

In this extremity, when the mother was frightened, and the girl weeping and trembling under the power of these soldiers, the pastor and I were sitting by them. He said to me, in English, "I don't know just how much power I have in this case as a Protestant priest, and so do not know what to do." I said, "Let us lift our hearts to God for wisdom;" and in that moment it was shown me what I should do. I took the girl by her arm, and said, "Come out with me." This the soldiers permitted; and I led her to another part of the yard, and into the room which I was occupying. "Now," said I to her, "you are safe from those soldiers so long as you remain here. Remember that I do not detain you. I only invite you to stay as my guest." I then sought the pastor, and told him what I had done. He felt relieved at once; for he knew that my room was my fortress, into which no man dare enter without permission. He came and sat out in the yard; and, after some time, the soldiers came, seeking the girl. "Where is she?" they asked. "We can wait no longer." — "There she is," said he, pointing to my windows, where we were sitting. "But you must not go into that room; for she is an American citizen." Of course, they were angry. "An American! What is that to us? We are soldiers of the sultan, and can go and take the girl out by her neck." — "Very well," said the pastor, "you may try it; and we shall see what will be the result." Just then I called them to the window, and very quietly and pleasantly said, "Now you see this girl here in my room. She is free to go or to stay as she wishes. No one can take her against her will. She is very tired, and almost sick from the excitement of the past day; and it is too bad to take her to a strange house this evening. Let her stay with me to-night, and you may stay here in the yard. I will see that you are fed, and that your horses are fed also. Then in the morning we will see." — "*Peke, Peke!*" ("very good") said they, and walked away as quietly as possible. They took their horses, and went to a *khan* to spend the night, and the whole place became suddenly quiet and calm.

We all now held a council, and determined that we would rise before light, and marry the couple before they could return from the *khan*. This we did. The ceremony was short and simple, I can assure you. We did not sing, nor make any noise, till the knot was tied; and then we did not care for the sultan nor all his army.

After a while the soldiers returned, asked if they were married, drank coffee, and took some money from me to pay their expenses,

and then went away. We came to our homes the same day; and the pastor has entered a complaint against the captain of these soldiers for sending them on such an unlawful errand. We do not know yet what the result will be; but no harm can come to us.

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## Home Department.

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### WHO WILL GO ?

As our army of missionary workers increases year by year, we have reason to expect a proportionate increase in growth; but we regret to say, that thus far, this year, our expectations are being realized in only two or three of the States. In the others, the additions are but few. Miss Rankin's health prevents her continuing her arduous work in the churches to any great extent; and the officers of the Woman's Board of Missions for the Interior have been anxiously inquiring, how, without some one to take her place, the work is to be made more aggressive. We know there are hundreds of efficient ladies in our auxiliary societies, whose hearts are warm with the love of this work. Will they not give *one* day to the holding of a meeting with the ladies of some neighboring church where there is no auxiliary, awakening their interest, and, if possible, organizing one new missionary society? Might they not go in little companies, or by twos, strengthening each other's hands, and adding to the interest of the meeting by presenting different phases of the subject?

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### NOTES FROM THE PACIFIC COAST.

THE Woman's Board of Missions of the Pacific have just welcomed and parted from their first missionary. After the appointment of Miss Starkweather of Elgin, Ill., to Japan, she was enthusiastically adopted by that Board, and her brief visit gladly anticipated. Before her coming, notice was sent to all their auxiliaries to be present at a farewell meeting on Tuesday, Feb. 15, the day before the steamer sailed. It was held in Dr. Stone's church, and was a "most inspiring meeting." The auxiliary

societies were largely represented; and the officers of the Board were cheered by the sight of so full a house. Miss Starkweather responded to the words of welcome from the vice-president; and the other two missionary ladies, Mrs. Leavitt and Miss Barrows, spoke briefly. Over one hundred ladies remained to the lunch in the parlors of the church, and participated in the social gathering which followed.

On the Monday evening previous, a reception was held in the parlors of the First Congregational Church of Oakland, at which all the missionary party were present. They sailed on Wednesday, March 1, in the steamer "Colorado," for Japan.

This enterprising Woman's Board has secured a column in "The Pacific," the weekly Congregational organ of the Pacific coast, through which it is reaching all the churches in that region. They have been so fortunate as to secure the services of Mrs. Sarah Edwards Henshaw to edit their column; and her racy pen is making it the most attractive feature of the paper.

The ladies of San Francisco and Oakland have just purchased an organ worth one hundred and twenty-five dollars for Mrs. Watkins of Mexico, by them greatly beloved, and whose husband was one of the first graduates of the Pacific Theological Seminary.

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## DAKOTA.

### LETTER FROM MRS. CURTIS.

SISSETON AGENCY, Feb. 9, 1876.

THAT ambitious old lady's quilt is at last finished; but, lo! yesterday another old lady comes and says she has a quilt. She would like me to come to her house and fix it for her, and she is very anxious I should come on Thursday; for she says Monday, Tuesday, and Wednesday she is "flying around," by which she means working (she washes in two or three white families); but Thursday she will be "sitting around doing nothing." And then there are two or three young Indian women "sitting around" at her house, and she thinks she will set them to quilting while she is "flying around." There is policy in the Indian.

Out of the ten families I have taught to make light bread, five make it all the time; and three out of the five make their own yeast. The others I shall need to show once or twice yet.

Monday I went to a new place. The house is a low log-house of one room. I stepped in, and looked around me, and saw three beds, besides one on the floor with a very sick Indian on it. On the bed next to him a big well Indian; on the next, two well Indians and a little boy; on a box by their side, a man with a child in his arms; on the other bed, a woman with three Indian girls: making, in all, *thirteen souls*. The room contained also a stove, table, &c. I made bread in that place. While I was making the bread, the Indians amused themselves examining my clothes. That is any thing but pleasant, especially when they put on my hood.

About six weeks ago, Mrs. Hamilton, Miss Harding, and myself went to Iyakaptapi to attend church. The church is a very neat one; and most of the people looked clean and happy. They gave us seats in front of the altar. It was communion-day; and two Indians (young men) united with the church. It was a beautiful sight; and I could not help thinking how much Christ had done for them in saving their souls, in lifting them up, and making men and women of them. I really felt as though Christ was there. After church, I went in one of their houses, and that was clean and neat; and there I saw what a good work Mrs. John B. Renville has done. After seeing their pleasant homes, I took courage, and thought, "If she has done so great a work, why, with God's help, may not I, though it take years of hard toil? He that has promised to be with us always is faithful."

You speak of raising thirty thousand dollars this year. I feel we have only to ask large things, and, if we have faith as a grain of mustard-seed, He will give us our desire. Our little auxiliary society will try to take one share with you. "Our hearts are with you in the planning of liberal things."

Our religious services in the morning are in Dakota. In the afternoon, we have preaching at the Manual Labor School one Sunday, and a sermon read at the Agency the next. I have succeeded, with the help of Rev. Mr. Smith and Mr. Hart, in getting up a weekly prayer-meeting. Our meetings are well attended, and are very interesting indeed. We all feel that God is with us.

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"If young ladies would be more familiar with the Bible, how chaste their language would become! I am enjoying much in getting the girls to read good books." — *Fidelia Fiske*.

## WOMAN'S MISSIONARY MEETINGS.

As the spring advances, we are reminded of the return of opportunities for quickening and strengthening missionary interest in churches. The associations of pastors and delegates from the churches hold annual meetings in six of the States of our district at this season, as follows:—

Indiana, at Michigan City, Thursday, May 11.

Michigan, at Pontiac, Tuesday, May 16.

Illinois, at Quincy, Tuesday, May 23.

Iowa, at Des Moines, Wednesday, May 31.

Kansas, at Atchison, Wednesday, June 7.

Ohio, at Columbus, Tuesday, June 13.

In connection with these meetings, which usually continue for two or three days, Woman's Missionary Meetings will be held. We urge all to whom the opportunity may be presented to attend these gatherings. Those who are already well informed upon missionary subjects, and are actively engaged in behalf of this cause, may thus strengthen and encourage one another, and impart of their knowledge and zeal to those not heretofore familiar with its claims; while any who are inquiring how they can do the most for Christ can learn of the wide and promising field for Christian effort brought to our very doors by the instrumentalities offered to us.

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 A WORD

With those on whom rests the responsibility of the monthly meeting.

In general, there should be a wise mingling of the social, the literary, and the devotional. Do your ladies live on their broad acres, remote from each other, and still more remote from the business centre and the stirring village, while their hands are occupied with an endless variety of ever unfinished work, they are necessarily much alone, and do much silent meditation: hence a meeting for them should not be cold, severe, and simply literary and devotional: they need the warm hand-shakings, with pleasant interchange of kind, familiar family inquiry. There should be enough of missionary intelligence, and of the devotional, to draw out the thoughts beyond themselves, then the cheerful room, and sympathy and kind interest, to warm up, to liquefy, and to open the heart. In the ambitious village or half-grown city, where we



find the "smart" women, give them something to do, — a mission to study up from its beginnings, or the results of some educational enterprise to investigate.

In our larger centres, where with the endless variety of lectures, concerts, and the giving and receiving of invitations, there is much general outside intelligence and culture, time and thought and energy may be kept in one continued whirl. To the genuine Christian woman in such circumstances, the quiet devotional hour may have more charm, and be of more benefit, than all other agencies.

“OF NO REPUTATION.”

THIS little extract from the letter of a missionary lady in China hints at one of the most painful trials of young ladies in heathen lands. To be cruelly misunderstood by those they have gone to succor is that wherein their experience most nearly touches that of Christ.

“It is, as you very likely know, next to impossible to live a healthy, natural life in this Chinese city. A friend told me she kept up her walking bravely, until her quick ear began to take in, and her mind to grasp, the cruel, mocking, insulting things said on the street as she passed. Then her heart failed her, and she gave it up. Perhaps you will not get the force of this more than I did when she told me, and it is not strange; for you pure, refined, and delicate ladies at home could not for one instant conceive the vile, low, bad things the Chinese say of us, and the motives they ascribe.”

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM FEB. 15, 1876, TO MARCH 15, 1876.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.

<i>Columbus.</i> — A New Year's offering from Eddie and Mary Haskell,	\$1 00	<i>Biscoe,</i> Mrs. Ira Preston, and Mrs. Samuel Shipman L. M.'s,	\$25 00
<i>East Toledo.</i> — "Earnest Workers," for salary of Miss Collins,	10 00	<i>Oberlin.</i> — Aux., for salary of Mrs. Mumford, and with prev. cont. to const. Mrs. John M. Ellis, Mrs. J. H. Laird, Mrs. Jane Miller, Mrs. A. A. F. Johnston, Mrs. A. Chapman, and Mrs. Susan Moulton L. M.'s,	\$55;
<i>Kelloggsville.</i> — Aux., Mrs. L. A. Amor, Tr.,	5 00	Mrs. L. G. B. Hills, for centennial work, and to const. herself a L. M.,	\$30;
<i>Kent.</i> — Aux., Miss Hattie A. Converse, Tr.,	15 00	Mrs. E. B. Clark,	\$5,
<i>Marietta.</i> — Aux., wh. with prev. cont. const. Mrs. Thomas D.			90 00

<i>Painesville.</i> — Aux., toward salary of Miss Parsons, \$100; Lake Erie Seminary, Aux., for two shares in Health Retreat, near Mardin, Turkey, \$20.	\$120 00
<i>Rootstown.</i> — Aux., Miss Sarah C. Barlow, Tr.,	29 00
Total,	\$295 00

## MICHIGAN.

<i>Alpena.</i> — S. school toward salary of Miss Pinkerton,	\$1 60
<i>East Saginaw.</i> — Aux., for salary of Miss Shattuck,	70 00
<i>Flint.</i> — Young People's Miss. Soc. for village schools near Harpoot,	25 00
<i>Greenville.</i> — Aux., for salary of Miss Spencer, Mrs. L. R. Stevens, Tr.,	14 00
<i>Hudson.</i> — Aux., for Bible-reader at Marash, Mrs. A. A. Finney, Tr.,	20 00
<i>Litchfield.</i> — Aux., for share in Christian newspaper in Japan,	11 00
<i>Morenci.</i> — Aux., Mrs. L. A. Van- Antwerp, Tr.,	6 00
<i>New Baltimore.</i> — Aux., for Miss Pinkerton's salary, Miss Delia Ames, Sec.,	10 10
<i>Owosso.</i> — Aux., for salary of Miss Spencer,	30 31
<i>Raisinville.</i> — Aux., Mrs. A. F. Tracy, Sec.,	5 00
<i>Romeo.</i> — Aux., for share in Christian newspaper in Japan,	10 00
Total,	\$203 01

## ILLINOIS.

<i>Blue Island.</i> — Aux., by Rev. S. F. Dickinson,	\$3 38
<i>Chicago.</i> — 1st Ch., Aux., \$57.58; New Eng. Ch., Aux., for salary of Miss Chapin, \$61.22; Mrs. E. W. Blatchford, for missionary child under care of Mrs. Walker of Auburndale, Mass., \$100; 47th-St. Cong. Ch., Aux., \$26.25,	245 05
<i>Dover.</i> — Aux., Miss N. M. Allen, Tr.,	5 50
<i>Lamoille.</i> — Mrs. J. R. Jones,	20 00
<i>Napierville.</i> — Aux., \$21; "Willing Workers," \$17.50,	38 50
<i>Onarga.</i> — Aux., Mrs. L. C. Foster,	25 00
<i>Oncida.</i> — Mrs. Sophia W. Ford,	5 00
<i>Ontario.</i> — Cong. S. S., for support of pupil in Bridgman school, and to const. Miss Sarah E. Shedd L.M.,	25 00
<i>Payson.</i> — Aux., for share in centennial work,	10 00
<i>Peoria.</i> — Aux., for Christian newspaper in Japan, Mrs. M. R. Elliott, Tr.,	15 00
<i>Sycamore.</i> — Aux., Mrs. E. M. Worcester, Tr.,	10 00
Total,	\$402 43

## WISCONSIN.

<i>Eau Claire.</i> — Aux., toward Mrs. Curtis's salary, Mrs. E. B. Mzyhew, Tr.,	\$28 00
<i>Fort Atkinson.</i> — Aux., of which \$10 is for Christian newspaper in Japan,	20 00
<i>Oconomowoc.</i> — Aux., Miss A. B. Sewell, Tr.,	11 50
<i>Ripon.</i> — Aux., to const. Mrs. Caroline Potter L.M.,	25 00
<i>Waukesha.</i> — Aux., which const. Mrs. M. S. Griswold L.M.,	25 00
Total,	\$109 50

## IOWA.

<i>Anamosa.</i> — Aux., for Miss Barrows's outfit,	\$15 50
<i>Burlington.</i> — Aux., of wh. \$10 is for Health Retreat near Mardin,	20 20
<i>Davenport.</i> — Aux., Mrs. M. E. Wing, Tr.,	16 91
<i>Fairfield.</i> — Aux., for share in centennial work,	10 00
<i>Glenwood.</i> — Aux., Mrs. E. C. Bosbyshell, Tr.,	15 00
<i>Keokuk.</i> — Aux., for pupil at Erzroom,	20 00
<i>Lansing Ridge.</i> — Ladies' Cent. Soc. of German Cong. Ch.,	4 50
<i>Lyons.</i> — Aux., for salary of Miss Day, \$34; "Little Workers," for pupil in Erzroom school, \$30,	64 00
<i>Muscatine.</i> — Aux., which const. Mrs. A. M. Graham and Miss Belle Hanna L.M.'s,	50 00
<i>Oskaloosa.</i> — Aux., which const. Mrs. H. E. King L.M.,	26 00
<i>Rockford.</i> — Aux., Mrs. M. B. Paddock, Tr.,	1 41
<i>Sabula.</i> — Aux., for share in centennial work,	10 00
Total,	\$253 52

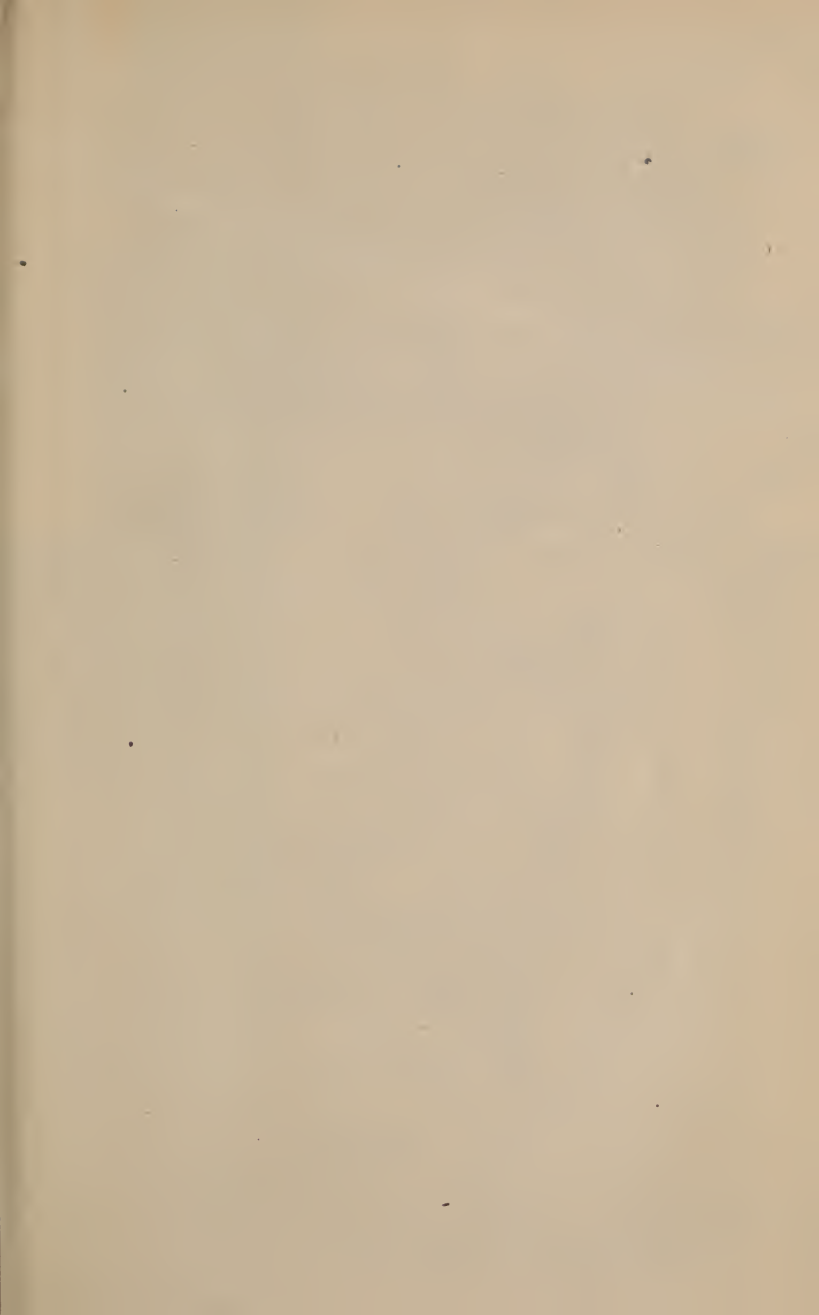
## MINNESOTA.

<i>Brainerd.</i> — "Earnest Workers," for pupil in Samokov school,	\$35 00
<i>Northfield.</i> — Aux., for Miss Barrows's travelling expenses,	12 26
Total,	\$47 26

## MISSOURI.

<i>Breckenridge.</i> — Aux., Mrs. N. W. Scott, Tr.,	\$7 00
<i>St. Louis.</i> — Pilgrim Cong. Ch. Aux., \$19; Mrs. Wm. G. Webb, for Christian newspaper in Japan, \$10,	29 00
<i>Windsor.</i> — "Merry Workers,"	15 00
Total,	\$51 00

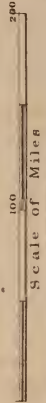
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**SOUTHERN JAPAN.**

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